As regards social life in the **Upanishadic times,** it seems to be very different from what it is now. The four-fold system of caste was no doubt in full swing but less rigid than now. People in the higher castes do not seem to have had objection to accepting food from those of the lower. We see in *Chandogya Upanishad* Ushasti Chakra-yana.a Brahmana priest, partaking of food with an elephant-driver. Men of higher castes had also no scruples to accept wives from lower classes. Raikva, a Brahmana teacher of wisdom, gladly accepts as his wife the daughter of Jana-sruti Pautrayana, who seems to be a Kshatriya and may even be a Sudra king, as appears not improbable from Raikva contemptuously calling him a Sudra when he offers merely material presents in return for instruction in the highest wisdom.

Again, we **find in** the **Upanishads generally no coun-tenance of** monastic **or ascetic life,** although there are iso-lated passages here and there in its support. Active domestic and social life, a life lived in the practice of pure and un-selfish principles and in the pursuit of the highest ideals of spirituality, is inculcated in the Upanishads. In the *Iso-*

panisJiad, the Rishi says: " One should wish to live a hundred years here surely by performing duties." This is the saying of those who had amply tasted the joy of the soul in the midst of family and social surroundings. The teachers of spiritual truths, with only one or two isolated exceptions were all householders and were apparently contented with being householders. And if they ever thought of giving up domestic and social life, it was only at a very advanced age and never in youth.

The generality of our Rishis believed in God's wisdom and love as manifest in the law by which provision is made for the reproduction of all living things. It is manifestly His will that creatures should reproduce their kind; and because it is their absolute duty. He has put into them all